on the ass; and the complete fulfilment thereof began in 1918, and the judgment continues until the real temple is cleansed. In the performance of this work it is written of the great Judge: 'He is just, and the great Vindicator of Jehovah's name.'—*Roth.*

7 Describing the riding of Jesus into Jerusalem, both Matthew and John quote a part of this prophecy of Zechariah 9:9, but they both omit these words: "He is just, and having salvation." (Matt. 21:4, 5; John 12:14, 15) Other translators render this text as, "Righteous and victorious is he." (*Leeser*) "Vindicated and victorious is he." (*Roth.*) Manifestly these words were omitted by the apostles because the time for judgment and vindication had not then come and that part of the prophecy must have its complete fulfilment after Christ Jesus is installed as King and Judge and at the time he is presented as King of the whole earth. Installed as King in 1914 he gained a victory over Satan, first casting him and his crowd out of heaven. In 1918 he is presented as King and is commissioned to judge the world and to vindicate Jehovah's name; hence he continues onward, "conquering, and to conquer."—Rev. 6:2; 12:7-9.

8 At the time of the miniature fulfilment of the prophecy the people who beheld Jesus riding into the city cried out: "Hosanna!" meaning "Save, we beseech thee!" Appropriately at the second fulfilment Jehovah's anointed witnesses say: "Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity." (Ps. 118:25, *R.V.*) Jehovah's King, Christ Jesus, now brings salvation and deliverance from Satan's organization as well as redemption from sin and death, all of which is in vindication of Jehovah's name. When he came to earth he came meek and lowly, subjecting himself to Jehovah's hand, and was therefore favored by the Most High. (Prov. 3:34) Now he comes to his temple and offers himself to the peoples of earth as their King and Judge, and this he does through his message delivered by his lowly feet members, the remnant, Jehovah's witnesses on earth. He rode upon an ass, evidently to identify himself as the Messiah, the anointed King. (1 Ki. 1:32-39) He is pictured as "riding upon . . . a colt, a young ass" (*Roth.*), that is to say, a fresh, new mount, on which no one else had ever ridden. As Anointed King of God he had no predecessor in office and will never have a successor. (Heb. 7:3) Jehovah's anointed remnant now behold the mighty King, "high and lifted up," at his temple, and they greatly rejoice, as both Zechariah and Isaiah prophesied.—Isa. 6:1-3.

9 Christ Jesus comes in peace, bringing great joy to those who love his appearing. Then he begins the work of preparing his body members on earth and giving attention to the things pertaining to the coming battle of the great day which will vindicate his Father's name. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. 9:10) In this prophecy Ephraim represented the ten tribes of Israel, while the interests of the other tribes centered in Judah. The cutting off of the horse and battle bow, as stated in the prophecy, shows the Lord establishing peace and unity between all of his organization, with one King thereof. (Ezek. 37:16-23; Ps. 133) Christ the great warrior will whip the nations at Armageddon and thus compel them to be peaceable. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8, 9) "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4) 'And his dominion shall extend from sea to sea, and from the Euphrates to the ends of the earth,' and he shall control everything formerly under Satan's rule. (Ps. 72:8; Dan. 7:14, 27; Gen. 15:18-21) As Jehovah's great King and High Priest he will rule the whole world in righteousness, and as Prince of Peace he will establish peace on earth and good will toward men.

10 The prophecy of verse nine is not addressed to the Jews, but is addressed to those who are of God's organization and who welcome the coming of the King at the time he is presented at the temple. Also the prophecy of verse eleven is addressed to the same class: "As for thee also, by [*Leeser*, because of] the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9:11) God's faithful people for a long while were held as prisoners by Satan's organization. The blood of Christ Jesus solemnized the covenant by sacrifice and guarantees the deliverance of those in the covenant who continue faithful to God and against Satan's organization. The faithful ones Christ Jesus has already delivered from Satan's organization. (Isa. 45:13) This was done after the coming of the Lord Jesus to the temple. Satan's organization still holds the "great multitude" as prisoners, but the Lord in due time will bring them out of the prison houses. (Ps. 68:6; 69:33; Isa. 42:6, 7) Zechariah's prophecy here states that these prisoners are brought out of the pit wherein there is no water, that is to say, no truth. "Christendom," which is a part of Satan's organization and where the faithful were held, has hewed out cisterns of its own which are dry and wherein there is no truth, like that in which Jeremiah was imprisoned. (Jer. 38:6-13) There is no water of truth in Babylon, and the prison keepers of that wicked organization diligently endeavor to keep Jehovah's witnesses

from reaching the "great multitude" that are prisoners there and bringing to them the message of truth.

11 Those in the covenant for the kingdom and who were faithful up to the coming of the Lord Jesus to the temple are first delivered from captivity, being brought out from Satan's organization, and then these, as Jehovah's witnesses, must bear the message of truth to the "great multitude" who continue in Babylon as prisoners. Jehovah caused Zechariah to prophesy: "Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee." (Zech. 9:12) This verse of the prophecy involves both the faithful remnant and the "tribulation" class. According to *Rotherham* the text is rendered: "Return to the stronghold, ye prisoners of hope; even to-day do I declare, Double will I return to thee!" Jehovah there declares by his King and Judge, Christ Jesus, now come to the temple, that he (Jehovah) will render or return double unto "the strong hold", that is to say, those who are of the faithful remnant class and who are brought into the temple. God's capital organization is the great strong hold of his organization. The "great company" class also agreed to do God's will and have been begotten by his spirit, and now these prisoners in Babylon, in order to live, must return unto God's organization. This the "great multitude" will do when they take their stand on the side of Jehovah and hail Christ as King, and this is shown by The Revelation as being done by them in bearing palms in their hands and waving them before the King. (Rev. 7:9; *Light*, Book One, page 93) At the present time they are "prisoners of hope" because they still hope to be with the Lord. (Rom. 8:24) This hope is expressed by the "great multitude" when they pray the prayer that is set forth by the psalmist: "Bring my soul out of prison, that I may praise thy name."—Ps. 142:7.

12 The following part of the prophecy, to wit, "Even today [or 'that day'] do I declare that I will render double unto thee," applies specifically to the faithful remnant. "That day" or time began with the reign of Christ Jesus, and, as to the remnant, it begins or relates to 1919, when they were, by the Lord's grace, delivered from Satan's organization. The "great multitude" continues in the custody of Babylon's jailers; but to the approved ones who are brought into the temple at judgment Jehovah by and through Christ Jesus, the Head of the temple class, now says: 'Even this day I declare I will render [return, *Roth.*] a double unto thee.' The Hebrew here rendered "double" means "twice as much". (Ex. 16:22; Job 42:10) The facts in support of the prophecy show that after 1919 Jehovah gave to his faithful remnant, which constitutes the Elisha class, "a double portion of [Elijah's] spirit." (2 Ki. 2:9) The facts and these scriptures definitely fix this part of the prophecy as applying to the faithful remnant as the ones receiving the double. After Job had been subjected to the test and had been approved he was given twice as much as he had before, which is an illustration of the same point. (Job 42:10) In like manner those who had been faithful during the Elijah work and who, when put to the test at judgment, were declared faithful under the test, and who had thus maintained their integrity, these constitute the class, that is to say, the remnant, which is given twice as much; hence Jehovah causes his favor which had been taken away for a time to "return" to the faithful ones. From 1918 to 1919 the favor of Jehovah was withdrawn, and afterwards returned, as shown by other prophecies. (Isa. 12:1) Jehovah has given his faithful remnant twice as much truth since that return of favor, and they have done a far greater work by carrying that truth to the people. A comparison of the publications bearing the message of truth during the Elijah work with those of the Elisha period of the church is here quite interesting. The building up of the temple is preparing "the strong hold". "When the Lord shall build up Zion [as a stronghold], he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. . . . For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem." (Ps. 102:16-21) Having built up his stronghold, the Lord then calls to the "great multitude" class to return to his organization: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32) "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."—Obad. 17.

13 The "double" mentioned in verse twelve of this prophecy has no application to the punishment of the Jews, nor the return of God's favor to the Jews. It is not a message of evil, but a message of good, meaning a double portion of good, applying exclusively to the temple class. According to *Leeser* this part of the prophecy reads: "Even to-day do I declare, that I will recompense twofold (good) unto thee." The marginal reading of the same rendering: "Even this day I announce to thee a twofold happy message." It is quite clear that verse thirteen is really a part of verse twelve of the prophecy and fixes the time when this 'double favor' or 'message of happiness and favor' will be granted unto the remnant. "When [at the time that] I have bent Judah [as a bow or archer's war instrument] for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." (9:13) According to *Rotherham* the text reads: "I have bent for me Judah, as a bow have I grasped Ephraim, thus